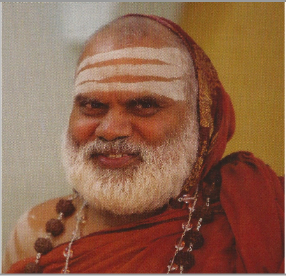
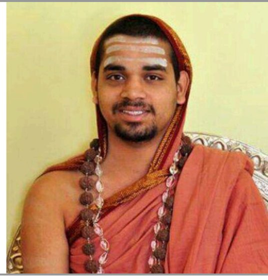


Voice of Jagadguru

advaitam paramanandam  an e-magazine on advaita



Anugraha Bhashanam

Become Eligible for Guru's Grace (Tattvaloka Feb, 2015)

Man must be always eager to know what is good for him. The Sastras and Itihasa Puranas are there to show him the sreyo marga (righteous path). But, these days it is difficult for one to read and understand them independently. Neither is there time for that.

Therefore, it will be good to understand the intricacies of the Sastras step by step from elders. If one has a staunch faith in God, soon God himself will appear as a jnanaguru (one who imparts knowledge) and bless him along the sreyo marga.



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhāratī Tīrtha Mahāswāmiji (file pic)

He will then begin to realise the world as a dream. He will understand the cycle of karmas and recurring rebirths to reap the fruits of those karmas. By guru's grace, he will gradually begin to understand and experience the subtleties of Vedantic truths. But it is first essential for the jijnasu to become eligible for the guru's anugraha.

To give an example, only the genuine lotus flower blossoms by sun's rays; not a stone or a piece of wood. Likewise, Atmabodha (Self-knowledge) dawns only on him who earns the guru's grace by serving him sincerely and whole-heartedly.

यद्यप्युदयने भानोर्यथा पद्मं प्रकाशते |
न काशन्ते तथा पद्माः काष्ठपाषाणमृण्मयाः ||
प्रकाशको रविर्यद्वत्पद्ममेव विकासयेत् |
गुरुस्तथा बोधकः सच्छिष्यमेव प्रबोधयेत् ||

yadyapyudayane bhānoryathā padmaṃ prakāśate |
na kāśante tathā padmāḥ kāṣṭhapāṣāṇamṛṇmayāḥ ||
prakāśako raviryadvatpadmameva vikāsayet |
gurustathā bodhakaḥ sacchiṣyameva prabodhayet ||

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhāratī Tīrtha Mahāswāmiji

Śrimad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 10 Vibhūti yoga:

7

एतां विभूतिं योगं च मम यो वेत्ति तत्वतः |
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ||७||

etāṃ vibhūtiṃ yogaṃ ca, mama yo vetti tattvataḥ |

so'vikampena yogena, yujyate nātra saṃśayaḥ ||7||



He who really knows this glory and power of Mine, is blessed with unshaken knowledge. There is no doubt in this.

8

अहं सर्वस्य प्रभवः मत्तः सर्वं प्रवर्तते |
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ||८||

"I am the source of everything; everything proceeds from Me" - knowing thus, the wise ones, who are endowed with devotion, worship Me.

9

मञ्चित्ता मद्गतप्राणाः बोधयन्तः परस्परम् |
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ||९||

mañcittā madgataprāṇāḥ bodhayantaḥ parasparam |

kathayantaśca māṃ nityaṃ tuṣyanti ca ramanti ca ||9||

Fixing the mind and senses on Me, mutually sharing the knowledge (about Me), and speaking of Me, they are always contented and delighted.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् |
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ||१०||

teṣāṃ satatayuktānāṃ bhajatāṃ prītipūrvakam |

dadāmi buddhiyogaṃ taṃ yena māmupayānti te ||10||

To them who are ever steadfast and who worship (Me) with devotion, I give that yoga of wisdom by which they reach Me.

तेषामेवानुकम्पार्थम् अहमज्ञानजं तमः |

नाशयाम्यात्मभावस्थः ज्ञानदीपेन भास्वता ||११||

teṣāmevānukampārtham ahamajñānajaṃ tamaḥ |

nāśayāmyātmabhāvasthaḥ jñānadīpena bhāsvatā ||11||

Out of compassion for them I, remaining in their intellect, destroy the darkness born of ignorance by the brilliant light of knowledge.

12 & 13

अर्जुन उवाच

arjuna uvāca

परं ब्रह्म परं धाम पवित्रं परमं भवान् |

पुरुषं शाश्वतं दिव्यम् आदिदेवमजं विभुम् ||१२||

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा |

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ||१३||

paraṃ brahma paraṃ dhāma pavitraṃ paramaṃ bhavān |

puruṣaṃ śāśvataṃ divyam ādidevamajaṃ vibhum ||12||

āhustvāmṛṣayaḥ sarve devarṣirnāradastathā |

asito devalo vyāsaḥ svayaṃ caiva bravīṣi me ||13||

Arjuna asked - You are the supreme Brahman, the supreme light, and supremely holy. All the sages (including) the divine Sage Nārada, Asita, Devala, as well as Vyāsa speak of You as the Self of all, eternal, divine, the primary god, birthless, and all-pervasive. You are also telling me (the same).

(Will Continue…)

(Srī Ādi Śankara Bhāṣya for Śrimad Bhagavad Gita is given separately in the slokas link of Voice of Jagadguru)

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Vivekacūḍāmaṇi

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सर्वात्मना बन्धविमुक्तिहेतुः सर्वात्मभावान्न परोऽस्ति कश्चित् ।
दृश्याग्रहे सत्युपपद्यतेऽसौ सर्वात्मभावोऽस्य सदात्मनिष्ठया ॥ ३३९ ॥

sarvātmanā bandhavimuktihetuḥ sarvātmabhāvānna paro'sti kaścit |
dṛśyāgrahe satyupapadyate'sau sarvātmabhāvo'sya sadātmaniṣṭhayā || 339 ||



There is no means for complete liberation from bondage other than identifying oneself with the whole universe. This identification arises upon the rejection of the perceptible (noticeable) world by continuous practice of meditation on the ātman.

The Sringeri Jagadgurus arrived at RAMAYYANPATTI: MAY 28-29, 2017 Vijayayatra

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दृश्यस्याग्रहणं कथं नु घटते देहात्मना तिष्ठतो
बाह्यार्थानुभवप्रसक्तमनसस्तत्तत्क्रियां कुर्वतः ।
संन्यस्ताखिल-धर्म-कर्म-विषयैर्नित्यात्मनिष्ठापरैः
तत्वज्ञैः करणीयमात्मनि सदानन्देच्छुभिर्यत्नतः ॥ ३४0 ॥

dṛśyasyāgrahaṇaṃ kathaṃ nu ghaṭate dehātmanā tiṣṭhato
bāhyārthānubhavaprasaktamanasastattatkriyāṃ kurvataḥ |
saṃnyastākhila-dharma-karma-viṣayairnityātmaniṣṭhāparaiḥ
tattvajñaiḥ karaṇīyamātmani sadānandecchubhiryatnataḥ || 340 ||

How will the non-apprehension of the perceptual world be possible for one who ever identifies his ātman with the body, to one whose mind is given to enjoyment of external objects and acts accordingly? It can be effected with great effort by the seers of truth desiring bliss who have renounced all actions relating to sense-objects and who are always established in their ātman.

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सर्वात्मसिद्धये भिक्षोः कृतश्रवणकर्मणः ।
समाधिं विदधात्येषा शान्तो दान्त इति श्रुतिः ॥ ३४१ ॥

sarvātmasiddhaye bhikṣoḥ kṛtaśravaṇakarmaṇaḥ |
samādhiṃ vidadhātyeṣā śānto dānta iti śrutiḥ || 341 ||

The śruti beginning with 'śānto dāntaḥ' prescribes concentrated contemplation for the sannyāsin who has performed the action of hearing (the śruti-texts) for the accomplishment of universal identification.

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आरूढशक्तेरहमो विनाशः कर्तुन शक्य सहसापि पण्डितैः ।

ये निर्विकल्पाख्यसमाधिनिश्चलाः तानन्तराऽनन्तभवा हि वासनाः ॥ ३४२ ॥

ārūḍhaśakterahamo vināśaḥ kartuna śakya sahasāpi paṇḍitaiḥ |

ye nirvikalpākhyasamādhiniścalāḥ tānantarā’nantabhavā hi vāsanāḥ || 342 ||

The destruction of the ahaṁkāra which has been strong cannot be effected quickly even by the learned except by those who are firm and unmoving in nirvikalpa samādhi. For, vāsanās are long-rooted or variously produced.

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अहंबुद्ध्यैव मोहिन्या योजयित्वाऽऽवृतेर्बलात् ।

विक्षेपशक्तिः पुरुषं विक्षेपयति तद्गुणैः ॥ ३४३ ॥

ahaṃbuddhyaiva mohinyā yojayitvā’’vṛterbalāt |

vikṣepaśaktiḥ puruṣaṃ vikṣepayati tadguṇaiḥ || 343 ||

Aided by the concealing power, the projecting power connects a man with the sense of the ahaṁkāra and distracts him by the qualities of that ahaṁkāra.

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विक्षेपशक्तिविजयो विषमो विधातुं निश्शेषमावरणशक्तिनिवृत्त्यभावे ।

दृग्दृश्ययोः स्फुटपयोजलवद्विभागे नश्येत्तदावरणमात्मनि च स्वभावात् ॥

निःसंशयेन भवति प्रतिबन्धशून्यो विक्षेपणं नहि तदा यदि चेन्मृषार्थे ॥ ३४४ ॥

vikṣepaśaktivijayo viṣamo vidhātuṃ niśśeṣamāvaraṇaśaktinivṛttyabhāve |

dṛgdṛśyayoḥ sphuṭapayojalavadvibhāge naśyettadāvaraṇamātmani ca svabhāvāt ||

niḥsaṃśayena bhavati pratibandhaśūnyo vikṣepaṇaṃ nahi tadā yadi cenmṛṣārthe || 344 ||

Without the total removal of the concealing power, it is difficult to get over the projecting power. That concealing power will get destroyed naturally only if the seer and the seen are distinguished clearly like milk and water. This conquest over the projecting power will be surely effected without any obstacle if there is no resting (of the mind) in the false things (of the world).

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Saundaryalaharī



नखानामुद्द्योतैर्नवनलिनरागं विहसतां
कराणां ते कान्तिं कथय कथयामः कथमुमे ।
कयाचिद्वा साम्यं भजतु कलया हन्त कमलं
यदि क्रीडल्लक्ष्मीचरणतललाक्षारुणदलम् ॥ ७१ ॥

nakhānāmuddyotairnavanalinarāgaṃ vihasatāṃ
karāṇāṃ te kāntiṃ kathaya kathayāmaḥ kathamume |
kayācidvā sāmyaṃ bhajatu kalayā hanta kamalaṃ
yadi krīḍallakṣmīcaraṇatalalākṣāruṇadalam || 71 ||

नखानां **{**nakhānāṃ**}** = of the nails; उद्योतै**:** **{**udyotai:**}** = which shine with; नव नलिन रागं **{**nava nalina rāgaṃ**}** = the redness of the new lotus; विहसतां **{**vihasatāṃ**}** = which detract; कराणां ते **{**karāṇāṃ te**}** = your hands; कान्तिं **{**kāntiṃ**}** = beauty; कथय **{**kathaya**}** = you tell; कथयाम**:** कथं **{**kathayāma: kathaṃ**}** = how will we speak; उमे **{**ume**}** = Oh Uma! (Sakti); कयाचित् वा **{**kayācit vā**}** = somehow; साम्यं भजतु **{**sāmyaṃ bhajatu**}** = let it obtain similarity; कलया **{**kalayā**}** = a little; इन्त **{**inta**}** = alas; कमलं **{**kamalaṃ**}** = the lotus; यदि **{**yadi**}** = if ; क्रीडल्लक्ष्मी **{**krīḍallakṣmī**}** = Lakshmi (the goddess of wealth who resides in the lotus) who plays; चरण तल **{**caraṇa tala**}** = the sole of the foot; लाक्षा रस चणम् **{**lākṣā rasa caṇam**}** = acquires the (decorative) red dye.

[O Uma! how shall we characterize the splendour of your hands which, with the lustre of their finger-nails, throw into the background the bright shade of the newly bloomed lotus? Pray tell us. In case the lotus (has) its petals turned red (from contact) with the lac-dye on the soles of Lakṣmī's feet playing upon it, then, by all means, let it (the lotus) somewhat resemble (your hands), as it cannot be helped.]

(Will Continue…)

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Madhaveeya Shankara Dig Vijayam

THE MEETING WITH VYASA

Vyasa Blessing Śri Śankara with a Longer Lease of Life

At this Śri Śankara said: 'I have already written the commentaries, expounded them, and also refuted all unfavourable doctrines. What else have I got to do? Nothing more. I have come to the end of the sixteen years' span of my life, and so shall presently give up this physical body of mine in your presence. Please tarry a while at Manikārṇika and witness it.'



Hearing this, the Sage Vyāsa thought for a moment and said:

'No, Śankara you should not end your life now. There are many more learned men, leaders of bitter schools of thought, whom you have not yet defeated in debate. Your life has to be prolonged for some years more, so that you may triumph over them also. Otherwise, the orphaned infant of aspiration for spiritual freedom, that has taken birth from you for the good of mankind, will perish prematurely with no parent to take care of it. The intensity of joy that I experience by reading your very clear and easy to understandable commentaries and profound writing based upon your intuition of the Atman prompts me to give you a boon. The Creator had given you only eight years of life. The satisfaction you gave to Agastya and other sages by your learning won for you an extension of your life's span by eight years more. May you live for another sixteen years by the blessing of God Śiva! May your commentary shine till the end of time! During the rest of your life, may you uproot the doctrines of those who oppose the Advaita philosophy, and establish in them faith in this doctrine of the unity of all existence!' Hearing these words of Sage Vyāsa, Śankara, who is free from the sin of the world by his holiness, said: 'The greatness and reputation of your Sūtras are alone responsible for whatever popularity my commentaries on them have gained or might gain.'Saying so, he prostrated himself before that all-knowing sage, who for his part now departed, having bestowed that boon on Śri Śankara for the prolongation of his life.

(Will …Continues…)

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Life History of Acharyas of Sringeri



Sri Bharati Tirtha Mahaswamiji

Ideal Pontiff

Sri Mahasannidhanam always gave priority to the needs of Vedic Scholars. He was very firm in His view that in order to protect the Vedas, we must protect Vedic Scholars. Sri Sannidhanam is fully aware of His beloved Guru's praiseworthy intentions. Following Sri Mahasannidhanam's magnanimous attitudes, Sri Sannidhanam has compassionately announced a lifetime allowance of Rs.1000/- per month to deserving Sastra Pundits. Paying a fitting tribute to Sri Mahasannidhanam, Sri Sannidhanam had a beautiful and majestic granite Adhistanam (Samadhi temple) built at Narasimhavanam. Sri Sannidhanam performed the Kumbabhisheka of the Adhistanam on the 12th of May 1993.

At Sringeri, under Jagadguru Sri Sri Sri Bharati Tirtha Mahaswamiji, the Mutt has undergone many changes. Now one can write to the office in any of the Indian languages, or in English. Under the directions of His Holiness, a lot of improvement has been made in the Veda Patashalas. Most competent and well-learned Scholars have been appointed to teach the students. Free food, textbooks and comfortable accommodation have been provided to the students. Sri Sannidhanam not merely supervises the schools, but also teaches the senior students. He personally conducts tests, encourages deserving students, tries to help the slow learners and encourages even the teachers through some programmes. The Veda Patashala has been producing competent Scholars who settle down in various parts of the country and serve as Pundits or Purohits. As for performances of Homas and Yagnas Sri Sannidhanam personally supervises them so that the scriptural injunctions are implemented to the last letter. The Mutt conducts Sata Chandi Homas, Sahasra Chandi Homas, Atirudra Homas and the like for the welfare of the world and Sri Sannidhanam, an authority on the scriptures, sees to it that they serve their purpose.

Sri Sannidhanam, being aware of the increasing inflow of pilgrims and devotees, has had new guest houses built and named them 'Sri Sharada Krupa' and 'Yatri Nivas'. Sri Sannidhanam is accessible to the devotees twice a day, in the morning during the Theertha Prasadam distribution and in the evening. His Holiness receives everyone cheerfully, with a smile. He poses tender questions, listens to what they have to say and offers valuable suggestions. He accepts Bhiksha and witnesses the Pada Puja, which the devotees perform to His Guru's and to Goddess Sharada's Padukas.

Even though His daily schedules are very tight, His Holiness attends to all His pontifical duties with admirable enthusiasm and sincerity keeping in mind not only the rich traditional values of the Sringeri Guru Parampara but also the great responsibility entrusted to Him by none other than His peerless Preceptor, Sri Mahasannidhanam. (Continues..) (Source : www.sringeri.net)

||आत्मबोधः||

||ātmabodha:||

उपाधिविलयाद्विष्णौ निर्विशेषं विशेन्मुनिः|

जले जलं वियद्व्योम्नि तेजस्तेजसि वा यथा ||53||

upādhivilayādviṣṇau nirviśeṣaṃ viśenmuniḥ|

jale jalaṃ viyadvyomni tejastejasi vā yathā ||53||



On the destruction of the Upadhis, the contemplative one is totally absorbed in'Vishnu', the All-pervading Spirit, like water into water, space into space and light into light.

(Jagadguru shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati tirtha Mahaswamigal's SALEM: MARCH 7 – 10, 2012 Vijaya Yatra).

यल्लाभान्नापरो लाभो यत्सुखान्नापरं सुखम् |

यज्ज्ञानान्नापरं ज्ञानं तद्ब्रह्मेत्यवधारयेत् ||54||

yallābhānnāparo lābho yatsukhānnāparaṃ sukham|

yajjñānānnāparaṃ jñānaṃ tadbrahmetyavadhārayet||54||

Realise That to be Brahman, the attainment of which leaves nothing more to be attained, the blessedness of which leaves no other blessing to be desired and the knowledge of which leaves nothing more to be known.

यद्दृष्ट्वा नापरं दृश्यं यद्भूत्वा न पुनर्भवः|

यज्ज्ञात्वा नापरं ज्ञेयं तद्ब्रह्मेत्यवधारयेत् ||55||

yaddṛṣṭvā nāparaṃ dṛśyaṃ yadbhūtvā na punarbhavaḥ|

yajjñātvā nāparaṃ jñeyaṃ tadbrahmetyavadhārayet||55||

Realise that to be Brahman which, when seen, leaves nothing more to be seen, which having become one is not born again in this world and which, when knowing leaves nothing else to be known.

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Aparokṣānubhūtī

उपादानं प्रपञ्चस्य ब्रह्मणोऽन्यन्न विद्यते |
तस्मात्सर्वप्रपञ्चोऽयं ब्रह्मैवास्ति न चेतरत् ||45||

upādānaṃ prapañcasya brahmaṇo'nyanna vidyate |

tasmātsarvaprapañco'yaṃ brahmaivāsti na cetarat ||45||



There exists no other material cause of this phenomenal universe except Brahman. Hence this whole universe is but Brahman and nothing else.

(Jagadguru shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati tirtha Mahaswamigal's GOBICHETTIPALAYAM: MARCH 12 – 15, 2012 Vijaya Yatra).

व्याप्यव्यापकता मिथ्या सर्वमात्मेति शासनात् |
इति ज्ञाते परे तत्त्वे भेदस्यावसरः कुतः ||46||

vyāpyavyāpakatā mithyā sarvamātmeti śāsanāt |

iti jñāte pare tattve bhedasyāvasaraḥ kutaḥ ||46||

From such declaration (of the Shruti) as "All this is Atman", it follows that the idea of the pervaded and the pervading is illusory. This supreme truth being realized, where is the room for any distinction between the cause and the effect ?

श्रुत्या निवारितं नूनं नानात्वं स्वमुखेन हि |
कथं भासो भवेदन्यः स्थिते चाद्वयकारणे ||47||

śrutyā nivāritaṃ nūnaṃ nānātvaṃ svamukhena hi|

kathaṃ bhāso bhavedanyaḥ sthite cādvayakāraṇe||47||

Certainly the Shruti has directly denied manifoldness in Brahman. The non-dual cause being an established fact, how could the phenomenal universe be different from It ?

(Will Continue…)

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Divine Stories for Children

RAKTABIJA.

The Rebirth of Rambhasura, father of Mahisāsura is believed to be Raktabīja. Stories of Raktabīja and Rambhāsura are inextricably intertwined. Once upon a time there lived an asura king called



Danu. His two sons, Rambha and Karambha who had no children, did tapas at Pañcanada for the blessing of having issues. Rambha and Karambha meditated upon Malavaṭa Yakṣa, the former seated at the centre of the five fires and the latter standing in the water. Indra in the appearance of a crocodile dragged Karambha away by the feet and killed him. Angry at the death of his brother, Rambha decided to cut off his head and offer it in fire. When he was about to do so, Agni appeared and told him that suicide was worse than killing others, and promised to grant him what-ever he desired. Accordingly Rambha requested Agni for a son more luminous than the latter, who would conquer the three worlds and would not be defeated even by the Devas and the Asuras. Rambha further wanted that son to be as powerful as Vāyu, exceptionally handsome and skilled in archery.

Agni blessed Rambha that he would have, as desired, a son by the woman whom he coveted. On his way back home he saw a beautiful she-buffalo, which he married. He took the buffalo which got pregnant by him, to Pātāla to protect it from the attack by other buffaloes. One day another

buffalo felt a passion for Rambha's wife and in the fight that ensued Rambha was killed by it. Rambha's wife died in his funeral pyre. It was from the centre of the fire that the very powerful Mahiṣāsura was born. Rambhāsura also rose from the fire under the name Raktabīja.

Raktabīja secured from Śiva a boon according to which if one drop of blood from his body fell on the battlefield, many Raktabījas would arise from the blood and fight the enemies. Each of these Raktabījas would also be like the others in the matter of strength, form and weapons. In Devi Bhāgavata, 5th Skandha, we see the power of Raktabīja.

War between Devas and Asuras broke out and in the fight between Devī Maa and Raktabīja blood from his body flowed. When Devī Maa found it impossible to kill the lakhs of Raktāsuras who arose from the blood, she resorted to a trick. She asked Cāmuṇḍi to lick off the blood flowing from Raktabīja before it fell on the ground. Accordingly Devī Maa began killing the asuras and Cāmuṇḍi consuming their blood and flesh. When the artificial Raktabījas were all killed thus, the original Raktabīja alone remained and in the fight between them, Devī Maa cut off his head with her sword. Cāmuṇḍi did not permit even a drop of blood to fall on the ground.

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